LUTHERAN MEN

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

October

1957

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 38
No. 10

Subscription
$1.50 a year

Seminary Students Who Served as Scout Camp Chaplains Summer of 1957

In the tenth year of service to Boy Scout camps across the nation, 25 Lutheran semin students accepted assignments to an equal number of summer scout camps for 1957. young men participated in a two-day training conference at Tonkawa Scout Leader Tr ing Reservation on Lake Minnetonka, Minn. The sessions were planned and led by Loren Ness, national director of boy's work, ELC, and director of the chaplaincy service for National Lutheran Committee on Scouting. A number of previous chaplains shared their periences with the new men during the conference.

The 25 young men served from seven to eleven weeks last summer as resident chapl of their respective camps. A total of 40,000 leaders and scouts in 11 states benefited f their services. Chaplains are requested of the committee by local scout councils, but sala are paid through funds contributed by Lutheran congregations and Brotherhoods in areas served by the camps. In addition to conducting daily devotional and Sunday servi the chaplains encouraged work on church awards, assisted leaders, counseled with i vidual scouts, and participated in various camp activities.

Seminary students from ULCA seminaries are asked to consider this important sum ministry during their student years. Those who are interested can write to Loren N 422 S. Fifth St., Minneapolis, Minn., for further information regarding the 1958 prog

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N. Y.
SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

HOWARD L. LOGAN, Executive Secretary, 231 Madison Ave., New York 16, N. Y.
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARD THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING.

JOHN M. MANGUM, Editor Monthly Topics, 1228 Spruce Street, Philadelphia 7, Pa.

STAFF WRITERS: George A. Eichler, Earl S. Rudisill.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Luth Church in America. Entered as second class matter April 30, 1923, at the Post Office at B lehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of pos provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

The Topic for November

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

1228 Spruce St., Philadelphia, Pa.

Are We Part of a Race Problem?

BY H. BRENT SCHAEFFER AND WILLIAM B. SCHAEFFER

When the Aiken County, S. C., Democratic convention was held in March, 1956, it was natural that discussion would move sooner or later to the No. 1 topic of the day — integration in the public schools. And did! One white-haired, small-town politician, in rambling flowery words backed with emotion, solemnly intoned that "God originated segregation, and people have no business meddling with an act of God."

What that politician said so boldly, many a church member has secretly believed or unconsciously held. Is it true?

In *Thunder Out of China*, the authors relate an old legend from the Philippines that tells of man's creation. When God decided to make the first man, so the story goes, he molded him carefully out of clay until every detail was perfect. Then he put the image into the oven to bake. But God left his masterpiece in the oven too long, and the man burned black.

All One Blood

But, after all, this was God's first attempt, so he breathed life into the figure and decided to try again. He put the same care and concern into the second man and this time determined to be more careful with his baking. But God grew impatient

Authors

Dr. H. Brent Schaeffer is pastor of Wittenberg Evangelical Lutheran Church, Leesville, S. C. His son, the Rev. William B. Schaeffer, is pastor of Holy Trinity Evangelical Lutheran Church, North Augusta, S. C. Both congregations are of the United Lutheran Church in America.

Contents

Lutheran World Federation	6
Laymen in the News	9, 10
News from Headquarters	11
Pittsburgh Convention	13
Audio Visual Aids	14
Lamb Awards	15
Scouting in the ULCA	19
Education for Living	20
Honorary Life Memberships	21

and opened the oven too soon. The second man was underone—a sickly, pasty white.

God still was not satisfied. Reproaching himself for his second mistake, he made a third man. This time his creation was baked neither too much nor too little. The man was a smooth, golden brown. God was satisfied.

Of course, if we really want to know how man was made, we do not turn to legends or myths. We go to our Bible. There, as far as race is concerned, it is unmistakably clear that God created mankind to be one in essence and nature. Adam and Eve, created "in the image of God," were to be fruitful and multiply, to fill the earth and subdue it.

The story of the flood (*Genesis 7 and 8*), instead of suggesting the origin of races through Shem, Ham, and Japheth as some would assert, emphasizes instead the oneness of mankind as common descendants of the one man, Noah. Though God scattered mankind in confusion at the tower of Babel (*Genesis 11*), it was not for the purpose of creating race distinctions and separations but in judgment against man's haughtiness and self-conceit.

It is impossible to read the Bible record objectively without coming to the conclusion that God in his acts of creation and preservation intended the unity of mankind. The Old Testament record is summed up in the

Topic Aims

1. To lead the men to recognize the contrast between the teachings of the church and the segregated condition of many congregations.

2. To motivate the men to positive action in the application of Christian teachings to the race problem.

prophecy of Malachi in two questi which really answer themsel "Have we not all one Father? not one God created us?" (*2:10*

Centuries later the great P speaking to the wise men on M Hill, said in his preliminary rema on the subject of God as Creator, has made of one blood all nations men for to dwell on all the face of earth." (*Acts 17: 26*) And mod medical science has verified the tr which Paul proclaimed by fa Blood types are the same the wo over, whether men are white, yell red or black. The body does practice segregation when it need blood transfusion. Today the Am can Red Cross refuses to make distinction between blood donated members of the white race and th of other races. It all goes into a c mon blood bank. Blood is blood, Paul pointed out long ago.

God Is No Respector of Pers

The unity of mankind, however not based solely on the facts of ph cal creation. The Bible underli the unity of the human race by w it says about God's plan of rede tion. The Scriptures specifically s that from eternity God wanted men to be saved, that God is no spector of persons. Christ died all men after praying "that they may be one; as thou, Father, art me, and I in thee, that they also be one in us." (*John 17: 21*) I obvious that, in the eyes of God, racial group is either superior inferior to any other.

This does not mean that there no differences among men. Certai the Bible does not ignore racial cultural differences. They are r But they are relative. The record

Scripture is most enlightening where it speaks of the social and cultural relationships of the first century which most closely parallel the relationship between races in the United States today.

The relationship which was most troubling in Jesus' day was that between Jew and Samaritan. The Jews and Samaritans had no use for each other. They would not associate together, eat together, walk together, or worship together. Samaritans, to the Jews, were second-class citizens.

Quietly Jesus sought to bring a feeling of good will and understanding to offset this bitterness and suspicion. He made a Samaritan the hero of one of his most memorable parables. (*Luke 10: 30-37*) He pointed out the good qualities in a despised Samaritan leper. (*Luke 17: 11-19*) He associated freely with a Samaritan woman. (*John 4: 1-42*) He restrained his disciples when they wanted to resort to violence against a Samaritan community. (*Luke 9: 51-56*) He admonished his disciples to preach the Gospel in Samaria. (*Acts 1: 8*)

And the Gospel was preached in Samaria. Samaritans were brought into the fellowship of believers. (*Acts 8: 4-17, 24*) No distinction was made between Samaritan and Jew when they both became Christian. All had sinned and come short of the glory of God. All needed salvation in Jesus Christ. All who accepted Christ and were baptized were a part of the church. They were no longer Jews and Samaritans before God but members of the household of faith. Those Jews who were not willing to adhere to this practice just did not remain in the fellowship of the church.

Much the same situation developed in the relationship between Jew and Gentile. A vision on the housetop of Simon the tanner in Joppa made Peter see that a Christian should not call any man common or unclean. (*Acts 10: 1-48*) One of the first official acts of the church was to sanction the reception of Gentiles into the Christian Church. (*Acts 15: 1-35*) There is no evidence that any leader forced conformity to such a practice. It was a natural consequence of Christ's teaching and behavior and commands. And it was accepted as such.

"Christ is our living Peace," Paul wrote. "He has made a unity of the conflicting elements of Jew and Gentile by breaking down the barrier which lay between us. By his sacrifice he removed the hostility of the law, with all its commandments and rules, and made in himself out of the two, Jew and Gentile, one new man, thus producing peace. For he reconciled both to God by the sacrifice of the one Body on the cross, and by this act made utterly irrelevant the antagonism between them."(*Eph. 2:*

(continued on page 25)

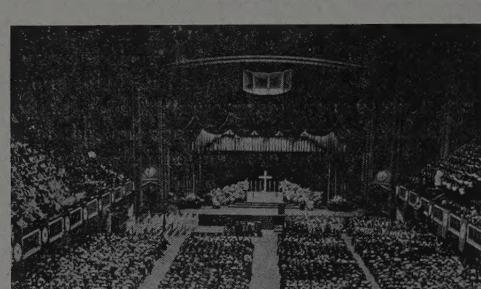
Front Cover

A 12-foot bronze statue of Martin Luther was dedicated on the campus of Concordia Theological Seminary in Springfield, Ill. It is the first outdoor memorial to the Reformation leader in Illinois and the ninth in the Western Hemisphere. The statue was sculptured by Frederick A. Soetebier of Hannover, Germany, and cast in a foundry at Cologne. It is the only one showing Martin Luther at the age of 38 when he appeared before the Diet of Worms in 1521.

Photo Credits

Front cover and page 6, Religious News Service; page 3, Margot Fuld.

Lutheran World Federation Third Assembly



17,000 Attend Opening Service

The Third Assembly of the Lutheran World Federation, held in Minneapolis, Minn., August 15 to 25, opened with a moving sermon by Bishop Lajos Ordass, primate of the Lutheran Church of Hungary. Speaking to 18,000 delegates and visitors, Bishop Ordass described himself as "an aging disciple of Christ . . . (who) would give a personal testimony to his Lord and Savior." The fruits of the death of Christ, he said, are personal freedom — "freedom from myself and my narrow selfishness"—and freedom for service.

The sermon was in harmony with the theme of the Assembly, "Christ Frees and Unites. "

Bishop Hanns Lilje, of Hannover, Germany, presided at the opening business session of the Assembly, and extended greetings to the 600 delegates and official visitors convened from six continents and to "all the Christians in the world and to all men of good will." He made a special plea for "deepening unity of all churches," based upon a sound the logical basis and Christian love.

Highlights of the First Sessio

An address by Bishop Lilje which he called upon world Luthe ans to face realistically a world "longing and dread, technical t umphs and world-wide catastrophes

A report of the LWF's Executi Committee presented by Dr. Carl Lund-Quist, executive secretary, which he noted that "there is a clos bond of fellowship and understan ing among our (LWF-membe churches than at any previous time history . . . (as the result of) change of church leaders, schol ships, conferences, visitation by ficers and staff and better transm sion of news and information."

Accepted into full Federation me bership four church bodies from fo different countries. These are t Evangelical Lutheran Church of denburg, West Germany; the Eva gelical Lutheran Church of Ho Kong; the Lutheran Church of Me

o; the Mekane Yesus Evangelical hurch in Addis Ababa, Ethiopia. he new members bring the number f LWF member churches to a total f 61 located in 32 countries, and epresenting some 49,500,000 mem-ers.

)ther Highlights of the Assembly

Plans to make a study of the "en-re complex of Roman Catholicism." he German National Committee for ie LWF submitted a memorandum hich read: "We cannot overlook the ict that many Catholic theologians e in the Lutheran Church their es-ntial partner for discussion and try clarify their own theology by com-aring it with that of Lutheranism. uring the coming years discussions ith the Roman Catholic Church ould not and must not be avoided . . Lutheranism in the world today mes up against Catholicism just at e most important points of its ork: in Europe and in North and outh America."

Elections

Election of Dr. Franklin Clark Fry, esident of the ULCA, as the third esident of the LWF, succeeding shop Lilje. Dr. Fry served as the st treasurer of the Federation and the past five years has been its st vice president.

Four American Lutherans were med to the LWF Executive Com-ttee: Dr. Oscar A. Benson, Minne-olis, president of the Augustana utheran Church, Dr. Henry F. huh, Columbus, Ohio, president of American Lutheran Church; Dr. edrik A. Schiotz, Minneapolis, sident of the Evangelical Lutheran urch; Harold Midtbo, Scarsdale, Y., a businessman. A fifth member he committee and its chairman will be Dr. Fry.

A typical section of the processional which opened the Assembly. The group on the left is from Sweden.

A change in the LWF's constitution to give its affiliated churches a greater voice in the admission of new members was adopted.

World Peace

The Assembly raised its voice to express its "grave concern about the problems which continue to obstruct justice and threaten peace" in the world. These interrelated objectives were declared: "To stop nuclear tests; to halt production of nuclear weapons; to develop measures which will progressively reduce national armaments, both conventional and nuclear; to accelerate international cooperation in the development of atomic power for peaceful purposes and to establish more effective mechanisms for peaceful settlement of international disputes and for peaceful change."

Faith and Life

Two new areas of international church service—the spiritual care of Lutheran migrants and a global mission to Lutheran seamen—will be undertaken by the LWF. Plans to inaugurate the new services were presented by Dr. Paul C. Empie, chair-

man of the LWF's Commission on World Service.

Approval was given for a study "of the Lutheran confessions in their significance for the life today," as a major program for the Department of Theology. The delegates approved a definition stating that the main aim of the Department of Theology is "to seek ways of using the results of theological research to strengthen the life and work of the churches."

Worship

A world-wide renewal of interest in the study of the forms of worship used among Lutherans was reported by Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill. Churches in Germany have been active since World War II in working out liturgical forms acceptable throughout the country, Dr. Bergendoff reported, and in the United States and Canada a new Service Book and Hymnal which will be used by the eight Lutheran bodies in the National Lutheran Council is nearing completion.

Stewardship

The concept of Christian stewardship—once almost exclusively the concern of U.S. churches—has taken root in the programs of Lutheran churches all over the world. Bishop Lilje said, "America has for the first time exerted an important influence on both the theology and the practical church life of the European continent. . . . Stewardship, rightly understood, is equivalent to a program for putting Christ into all aspects of daily life."

Missions

A blueprint for close international team work throughout areas of the world "still unreached by the Gospel" was approved. The LWF's Commission on World Mission was directed to proceed with a five-year global program to proclaim the "message that sets men free and establishes them in the fellowship of God." Recommendations of the commission, presented to the Assembly by its secretary, the Rev. Rajah B. Manikam, bishop of the Tamil Evangelical Lutheran Church of India, are:

1. To encourage greater unity among churches around the world.

2. To aid in the establishment of indigenous churches.

3. To continue to support churches in need—especially those in Africa and Asia.

4. To sponsor and prepare conferences on a continental basis.

5. To continue to assist in the education of workers for the churches of Africa and Asia.

6. To stimulate and assist churches in the use of new evangelistic possibilities "provided by our technological age."

7. To foster studies of the mission of the church.

Closing Service

More than 100,000 persons gathered on the approach to Minnesota State Capitol in St. Paul for the concluding service of the Assembly.

The message of the theme "Christ Frees and Unites," the central emphasis of the 11-day sessions, was proclaimed in a series of dramatic exchanges in which challenges from the "Voice of the Critical World" were anwsered by spokesmen for the church.

Dr. Fry, in an introductory statement, declared that the accent of the Assembly had been on Christ as "He is the prime mover, He is the one who does."

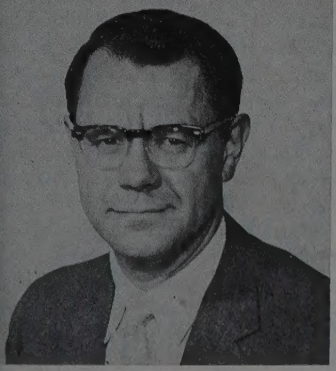
"Others who don't know Him may think we Christians are merely indulging in a flight from reality in speaking of Jesus Christ," he said. "But we know who He is and we know the power of God which resides in Him. He is the nerve, the strength and well-spring of our lives."

Then speaking from a black bunting-draped rostrum on an elevated platform behind the rows of seated delegates, the "Voice of the Critical World," in the person of Harold LeVander, an attorney of St. Paul, hurled its chanllenges. Each challenge was made in terms of the Assembly's main theme and dealt with one of its five sub-topics: freedom, unity of the church, reforming the church, service, and hope for the future.

The answers, framed out of the Assembly's 51-theses statement on the five sub-topics, were delivered by five Lutheran leaders from various parts of the world. Their replies, broadcast through a battery of loud speakers, were preceded by a fanfare of trumpets and followed by a response from the audience, led by a choir of 2,000 voices massed on the steps of the capitol building.

Leaders Elated

Leaders of the LWF were unanimous in the opinion that its Third Assembly more than exceeded their fondest hopes. They predicted that the Assembly would strengthen world Lutheranism. Dr. Fry provided a capsule summary of the Federation's history when he said that "at Lund we learned to march together, at Hannover we learned to worship together, at Minneapolis we learned to think together."

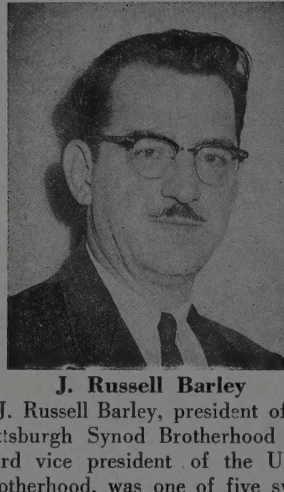


Earl R. Henry—
nother Layman Gives Full-Time Service to the Church

The critical shortage of pastors in e United Lutheran Church of merica and the growing recognition our church that laymen can serve some positions equally as well as pastors is helping bring an increasing number of laymen into full-time service to the church.

Earl R. Henry, Quakertown, Pa., an active member of Trinity Church in that community and formerly an office manager for the Quakertown Sales Company, became associate stewardship secretary of the Ministerium of Pennsylvania. Creation of the full-time associate stewardship post was voted by the synod at its convention in May. Mr. Henry began his new work on Sept. 1.

His chief responsibility will be to assist congregations in implementing the stewardship Sector Project. He will be a "field man" and will work from home rather than from an office in the synod headquarters. He will work under the direction of the Rev. Samuel E. Kidd, synod stewardship secretary.



J. Russell Barley

J. Russell Barley, president of the Pittsburgh Synod Brotherhood and third vice president of the ULCA Brotherhood, was one of five synod laymen honored Sept. 21 at a Synod Day convocation on the Thiel College campus, Greenville, Pa.

A member of Holy Trinity Church, Beaver, Mr. Barley was cited for his outstanding contributions to the work of the church.

Mr. Barley's activities, past and present, are as follows: a church councilman for six years; local Brotherhood president; choir member for seven years; evangelism chairman for three years; worship committee for two years; church building committee; synodical Brotherhood past secretary; member of the Lutherlyn Board; delegate to ULCA conventions and ULCA Brotherhood conventions; member of the Lutheran Laymen's Movement for Stewardship; visitation work among congregational and conference Brotherhoods; promotion of service projects for Thiel College and Camp Lutherlyn; chairman of committee on arrangements for the Brotherhood Pittsburgh convention. He is current following a program of trainin which will lead to his approval as supply preacher.

At the Synod Day convocation, M Barley was presented for recognitio by the Rev. George E. Little, secr tary of the Pittsburgh Synod, and th citation was conferred by the Rev. D G. L. Himmelman, synod presider

Other laymen cited were Milton Burgess, Mt. Lebanon Church; Jo A. A. Geidel, First English Churc Pittsburgh; Mrs. Robert H. Ha Trinity Church, Pittsburgh; Mr Frank B. Herzel, First Englis Church, Punxsutawney, of which h husband is pastor.

Bishop Hans Lilje, bishop of Han over, Germany, and past preside of the Lutheran World Federatio was the principal convocatio speaker.

The Synod Day, an annual syno sponsored event on the Thiel campu was observed during Thiel's three-d symposium on theology, Sept. 19-2 The symposium has been made pos ble, in a large part, by a grant $1,000 made to the college by the L theran Brotherhood Life Insuran Society.

Participating in the symposiu program, in addition to Bishop Lil were Dr. Vilmos Vajta, executi secretary of the LWF Department Theology, and Dr. Friedrich Wue ner, president of the Lutheran Syn of Brazil. Dr. Max Lohe, president the United Evangelical Luther Church in Australia, was present the campus as a guest.

A Lutheran First

The first Lutheran cemetery was dedicat in 1619 when 40 Danish dead were buried the shore of Hudson Bay.

News and Views From Headquarters

By Howard L. Logan

An important meeting of men of the Wartburg Synod was held on Sept. 22 at Bethel Lutheran Church, Chicago, Ill. The Wartburg Synod 1957 convention gave approval to the organization of a synodical men's unit. Arthur R. Hertel of Chicago was the guiding spirit of the meeting. Executive Secretary Logan spoke to the group. The meeting was designated "Charter Night," with an organizational meeting following the dinner.

* * *

During the summer we were privileged to attend the 3rd Assembly of the Lutheran World Federation. It was a thrilling, inspiring experience as we witnessed the representatives of our church from all over the world learning to work together. The display of men's work materials was excellent. This was provided by the men's organizations of the Lutheran Churches in America. Laymen from the various bodies manned the exhibit. The materials of all were displayed. We had opportunity to talk to many about men's work in various areas of the world. One of the leaders of men from Australia was present and we learned that their problems are like our problems.

* * *

The Ohio Synod held an organization meeting of their men on Saturday, Sept. 28, at Hilltop Lutheran Church, Columbus, O. Don Scott of Mansfield has been serving as temporary chairman of the organizing group. Dr. Fred Weigman, president of the synod, spoke, as well as Dr. Amos Traver of Hamma Divinity School, and Executive Secretary Logan. It is expected that this group will seek affiliation with the ULCA Brotherhood.

* * *

A new folder on suggested programs for 1957-58 is available from the New York offices. This folder includes the topics for the remainder of 1957 as well as for all of 1958. In addition there are suggested other studies which a men's group may undertake and a number of suggested visual aid items. Copies of this folder have been sent to all affiliated units. Additional copies are available if you desire them. We plan to send this folder to all Handbook owners too.

* * *

The Pittsburgh Convention will soon be history. We trust that many of you have planned to be present for the sessions. Many important matters will be presented and a fine program of inspiration and devotion

has been planned. It is not too late to make your decision to attend. The dates are October 17-19 at First Lutheran Church, Pittsburgh, Pa.

* * *

Under the leadership of the Board of Social Missions of our church, a number of Faith and Life Institutes are being planned during the coming year. These are pilot projects and an attempt to find an American counterpart to the Evangelical Academies of Germany. They will be held in various sections of our church and some of you may be invited to attend. We urge your attendance if at all possible. Brotherhood leaders have been invited to the planning meetings preparatory to the holding of the Institutes.

* * *

Many of you will recall that in 1957 we did not prepare a program or promotional materials for the observance of Brotherhood Sunday. This was done because of a decision of the Executive Board of the ULCA advising that it was not in the best interests of the church or the Brotherhood to continue the observance. This year again we *shall not* publish materials. However, the entire matter is still before the Executive Board of the church as it studies the future of the calendar of causes and makes its report to the church at Dayton in 1958.

* * *

We ought to be giving much time and thought these days to the stewardship planning in our congregations. Many have adopted the Sector Project and are vigorously engaging in its many important meetings. It is difficult to understand why any congregation would not want to use these helpful tools in their stewardship emphasis this year. The fact is, however, that many congregations have decided NOT to use the Sector Project. In many cases the pastor has wanted to, but the church council has voted against the plan. The experience of practically all congregations is that the plan has helped their stewardship programs. As one pastor has put it, "The Sector Project made our good church a great church." Brotherhood men should encourage pastors and church councils to use the program. If it is too late for 1957 then use it in 1958.

* * *

The Lutheran Evangelism Mission completes its work on November 1. This program has had a very stimulating effect on the evangelism of the United Lutheran Church. It is hoped that the momentum gathered in this emphasis shall not now be lost because local congregations fall back into a luke warm interest in this primary task of the church. All of us can be thankful for the excellent team which the Lutheran Evangelism Mission has had directing the work of evangelism in our congregations over this two-year period. The Brotherhood expects to have a part in the on-going program of evangelism in the congregations through the recently revised King's Men program.

* * *

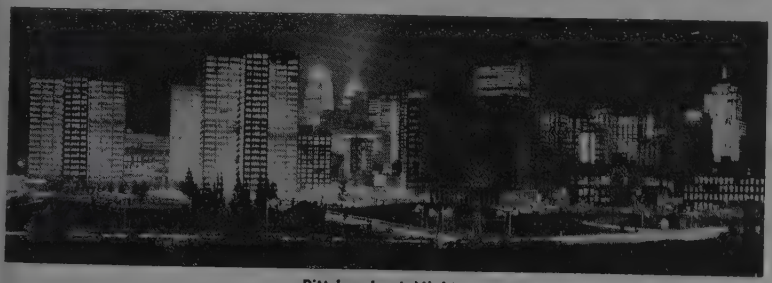
We are somewhat disappointed with the response to the questionnaire mailed out to many of you readers attempting to discover your likes and dislikes. Less than 300 had responded by Sept. 1 from a group of more than 1200 mailed. We trust that others have by now responded and we know that the results will be interesting and helpful. Our desire to in

prove the magaine does not slacken, but we cannot do it alone. Send us your ideas.

* * *

Dr. Reinhold von Thadden, director of the Kirchentag in Germany, in his address to the LWF Assembly, specifically mentioned with appreciation his Honorary Life Membership in the ULCA Brotherhood. This membership is a means by which you too can honor outstanding service to your Brotherhood or congregation.

* * *



Pittsburgh at Night

Normally we do not have a convention every year. We did have one at Kitchener in 1957. That we might hold our conventions in the odd-numbered years, we scheduled another convention this year at Pittsburgh. Our next convention will be in 1959. Many significant actions are being proposed this year and a large attendance is desired so that a maximum number of men can participate in making these decisions.

Pittsburgh is a very fine location for our convention for many reasons. First of all, we have a very active synodical Brotherhood in the Pittsburgh Synod under the leadership of President Russ Barley. This is a growing synodical Brotherhood, which has demonstrated that Brotherhood work can progress. They will more than adequately care for the needs of a convention like ours. Then, too, the location of the convention church near the hotels makes for a convenient arrangement for the delegates. Further there are places of scenic interest to see in this progressive city.

The program for the convention is one which should stimulate the interests of men. Dr. Everett Mitchell, one of the ULCA's leading laymen, will be the speaker for the opening service on Thursday evening, October 17. He is nationally famous as the director of the Farm and Home Hour over NBC's network. On Friday evening we shall hear Dr. Fred Weigman, recently elected president of the Ohio Synod and one of our church's outstanding preachers. Also on Friday evening we shall have the presentation of the Lamb Awards to nineteen outstanding adult scouters. This award is given for devotion to the cause of scouting and the church. On Saturday evening at our fellowship banquet Dr. F. Eppling Reinartz, the secretary of our church, will bring the address.

Dr. Franklin Clark Fry, president of the church, will be with us for the convention and will bring an address on Friday morning. This will be

awaited eagerly by all. Dr. Fry has been called Mr. Protestant of the world because of his leadership in the World Council of Churches and the Lutheran World Federation. And in addition to these men we shall hear from Chester Myrom of the stewardship office and Dr. Robert Stackel of the Department of Evangelism. Dr. A. E. Iverson of the Boy Scouts of America is expected to conduct the Court of Honor for the presentation of the Lamb Awards.

Practical help for Brotherhood leaders will be given in workshops for officers, program chairmen and scout leaders. The devotional service will be conducted by the Rev. Raymond Tiemeyer, administrative assistant to Dr. Fry.

The Brotherhood is on the "move." We need the inspiration that comes from the attendance of a large group at our convention. Only you can make this possible by your decision to be with us. Won't you come?

Topic Audio Visual Aids

BY LESTER M. UTZ

November

First Choice: **We Are All Brothers**

This is an unusual filmstrip having 61 frames in black and white with a manual to direct the user in the proper procedures for its presentation.

This filmstrip shows that the various races are essentially the same, that the difference in skin color is of little consequence. Language and customs are not determined by race but by environment. Based on the pamphlet "Races of Mankind" by Ruth Benedict. Published by Public Affairs Committee. Highly recommended for discussion groups dealing with racial prejudices both youth and adults.

May be obtained from the Public Affairs Committee, Washington, D. C., or from our own publication house in Philadelphia.

Second Choice: **Broken Arrow.**

This is a long filmstrip, although excellent in its presentation, having 110 frames in black and white and comes with a script and guide. Very useful for adult groups.

Taken from the film of same title and stresses mutual understanding and respect of one race for another (American Indians and Whites, for example), high ideals, and democracy of a high type. This filmstrip will stimulate discussion on the basic causes and issues of racial prejudice and lead a group to think through to possible solutions.

Produced by Films, Inc., and may be secured from the producers or from our own publication house in Philadelphia.

December

First Choice: **The Measure of a Man**

This sound filmstrip comes with 79 frames in color and a LP record and guide to show the proper way to present the filmstrip. It is part of a series of filmstrips prepared under the National Council of Churches and is designed to help youth and adults grow in Christian faith and life.

The filmstrip opens by asking the provocative question "How much of a Christian Citizen are you?" It then goes on to help the individual answer this question in a positive Christian way. Very useful for getting a discussion started on Christian growth.

Secure from the National Council of Churches, 220 5th Avenue, New York, or from our own publication house in Philadelphia.

Second Choice: **Living as a Christian.**

This 65-frame black and white filmstrip comes with a guide for adults and also a script. It was produced to show how we may grow in Christian faith and life. It tells the story of the Martin family and shows the problems they must face from day to day in trying to live a Christian life. It is especially good for family groups and does suggest some pointed topics for discussion.

It was produced by the Broadman Press and can be secured from them or from our own publication house in Philadelphia.

Second Annual Lamb Award Winners

The Lamb Award, a Lutheran award for outstanding service to church and scouting on the part of adult leaders, will be presented to nineteen men of the ULCA. The presentations will be made at the convention of The Brotherhood at Pittsburgh, Pa., on Oct. 18. Applications for the 1958 class will be received after Jan. 1.

FRED P. BUSCHNER

An outstanding citizen of Teaneck, N. J., Fred P. Buschner has been an active scouter for more than 25 years. His council gave him the Silver Beaver Award in 1942, and he now is the North Bergen County Council representative to the National Council, B. S. A. A lover of scouting, Mr. Buschner has served in many capacities, organizing Cub and Scout units, promoting Boy Scout Sunday and the Pro Deo et Patria Award.

In his church Mr. Buschner is active in the men's organization, particularly in support of scouting. As a civic leader he has brought prestige to Lutheran scouting in his community.

ROY CASTOR

Roy Castor's specialty has been Cub Scouts. A cubmaster for six years, Mr. Castor has been active in Cub leaders' training courses and in organizing Cub packs. He has been merit badge counselor; member of Philadelphia Council's Frontier District Committee of Organization and Extension, serving as vice chairman; life member of the Order of the Arrow; recipient of a five-year Scoutmaster's Key Training Award and the District Distinguished Service Medal.

An active churchman for more than 35 years, Mr. Castor has served with the young people, choir, church council; has been Brotherhood leader, financial secretary, and Sunday School teacher.

AART GILISSEN

A top man in the Chicago Council on Scout Training, Mr. Gilissen, an engineer, has been cubmaster, Explorer advisor, district training chairman, member of the Council Exploring Committee, district chairman, chairman of council, Explorer, "Train the Trainers," and other special committees too numerous to mention. He is a recipient of the Scouter's Key and the Silver Beaver Award.

Aart devotes much time to church, civic and community duties. He has been secretary, treasurer, stewardship secretary, and vice-president of the church council; Sunday School superintendent for 10 years; active Brotherhood man and a lay preacher.

O. A. HANKE

Mr. Hanke, printer and publisher, has been in scouting for 30 years, from troop committee to institutional representative; district chairman of Blackhawk Council, Mt. Morris, Ill.; president, finance chairman and council treasurer; member of Region Seven executive committee; vice-chairman of Region Seven; active member of National Committee on Rural Scouting; relationships committee, editorial board and finance. His council gave him the Silver Beaver Award and his region gave him the Silver Antelope Award.

An active churchman, Mr. Hanke was recognized by Carthage College as Doctor of Humane Letters and by the United Lutheran Church by election to the Board of Publication.

CLARENCE A. HOY

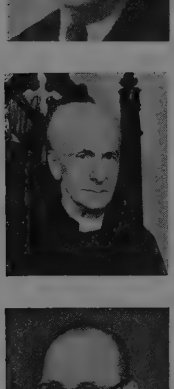
Clarence A. Hoy, a banker, is scoutmaster and leader in yout activities in Carlisle, Pa. He is a specialist in promoting the P Deo et Patria Award and Scout Sunday services. He is always trai ing new leaders to serve scout units in his church and in oth churches. For his outstanding service to youth, his council gave hi the Silver Beaver Award in 1950.

Mr. Hoy has been a Sunday School teacher of teen-age youth for 15 years. He has been on the church council for five years an has held numerous other positions of importance in his churc Through scouting he has brought many to confess Christ as the Savior.

J. HARVEY KELLOW

In scouting for 42 years, Mr. Kellow, a teacher, is a Boy Sco at heart, keenly interested in all types of scout work. He earne more than double the number of merit badges required for the Eag Scout Award. For nine years he was scoutmaster of the Pen Argy Pa., scout troop. Since then he has been neighborhood commissione district commissioner, leadership training chairman, member of th health and safety committee, camp and camporee director, and car chaplain. Mr. Kellow holds a number of training awards, includin the Scouter's Key. In 1938 he received the Silver Beaver Award.

His church activities include: superintendent of the Sund School for 15 years, teacher, Brotherhood work, church committee



THE REV. WALTER KRUMWIEDE, S. T. D.

Dr. Krumwiede retired from the ministry in 1956, but is st active in scouting. He is a member at large, Sir William Johnso Council, B. S. A., Mohawk District Protestant Relations Committe and Troop Committee.

He began his work in scouting in the 1920s as pastor and troo committee member; has been associated continuously in many capa ities; 25 years in Rochester, N. Y., and 15 in Canajoharie, N. Y.

He has done outstanding work in the promotion of the For Go and Country Award in his church and other Protestant churches. Th boys of Canajoharie knew him as both a scout and a pastor. He w called the Rev. Pastor Boy Scout.

SALVADOR LATORRE

A highway engineer, Mr. Latorre is scoutmaster of his chur troop in Columbia, S. C., and director of scouting for the South Car lina Synod. He is busy promoting Pro Deo et Patria Awards amon boys of his own troop and in the synodical Brotherhood.

This year Mr. Latorre suffered a shattered leg and spent tim in the hospital, where he was constantly visited by scout leaders a where he did scout work from his bed. He is a member of the sam congregation as ULCA Brotherhood President B. T. Bodie, who su ports him as one of the "greats" in Boy Scouts. His council go him the Silver Beaver Award in 1953.

He has been a Sunday School teacher since 1942, and is member of the church council.

CHARLES ADAM LAYH

Mr. Layh, who is connected with the Veteran's Administratio is a scout leader, churchman, citizen, neighbor, and father, in t Miami Valley Council, B. S. A., Dayton, Ohio. His primary intere lies in working with boys as scoutmaster in his church, but he al serves in other troops as neighborhood commissioner and in C Scouts with his wife, who is a den mother.

Charles is the kind of fellow who "sparks" others into leade ship with his ideas and counseling. A young man, Mr. Layh shou be a continuing force and inspiration in scout work.

In his church he served on the church council, taught in Su day School and is a leader in evangelism and stewardship work

EDWARD W. LECHNER

Mr. Lechner, age 42, has been in scouting for 29 years. He became a scout in 1928 and received his Eagle Award in 1930; was assistant scoutmaster in 1934; scoutmaster until 1939; then back to assistant and member of troop committee; and cubmaster. He is now institutional representative; Explorer advisor; Pawnee District Advancement Committee and chairman of Cub Scout leadership training, Grand Island, Nebraska; scoutmaster of Troop National Jamboree in California, 1953; pioneer in promotion of Pro Deo et Patria Awards; organizer of many units.

He has served on the church council, the choir, the evangelism committee, and among youth groups, was delegate to synod.

PAUL LINER

The Monogahela Council, Duquesne, Pa., salutes Paul Liner as an outstanding Christian gentleman, citizen, and church worker. Active in scouting since May, 1916, Mr. Liner has a 40-Year Service Award; Eagle Scout Scoutmaster's Key, District Statuette, and Silver Beaver Award. He has been assistant scoutmaster, scoutmaster, neighborhood commissioner, leadership training chairman, district vice-chairman, and now council commissioner.

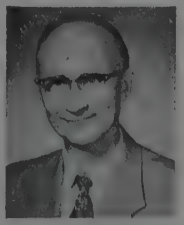
Mr. Liner has been Sunday School superintendent for over 22 years, and is a worker among Luther Leaguers.

HERBERT NEES

St. Mark's Lutheran Church of Indianapolis backs up their recommendation of Herbert Nees with a sworn statement, and the Central Indiana Council puts straight "A" on his "report card" as a volunteer scouter. He entered scouting with his son 21 years ago and was on the pack committee. He moved to scouting with his son and served on the troop committee; became troop treasurer and has served 18 years. On the district and council level he has been commissioner, and member of organization and extension, camping, activities, Protestant relations, finance, and leadership committees. He holds Scouter's Award, Scouter's Key, and Arrow Head Honor.

A machinist for the New York Central Railroad, Mr. Nees is treasurer of his Sunday School, member of the church council, and Sector Project visitation chairman.

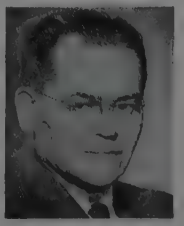
EDWIN L. NERING



After serving Tri-Valley Council, B. S. A., South Bend, Ind., in many capacities for 25 years, Mr. Nering, an auto parts man, is now in the top position of service, as scoutmaster of his church troop. He is a member of the Protestant Committee on Scouting, and has a training instructor at the National Council Jamboree at Valley Forge, Pa. He and his son wear the Pro Deo et Patria Awards. Mr. Nering is an Eagle Scout and has the Scoutmaster's Key; is honor member of the Brotherhood of the Arrow; received the Silver Beaver Award from his council in 1954.

In his mission congregation, he is an unselfish worker; head usher, teacher and Sunday School superintendent, and Brotherhood man.

HOWARD H. PECK



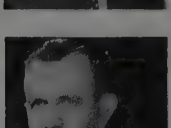
Since 1939 Mr. Peck has served on troop committees to promote scouting in the three ULCA churches in Springfield, Ill. He has been a member of the Abraham Lincoln Council for 15 years and in 1954 was given the Silver Beaver Award. He was president of his council for four years and is now the representative to the National Council, B. S. A.

In his community he has worked for the Red Cross, Heart Fund, Cancer, and was chairman of the Community Chest. His church activities include evangelism and stewardship visitations and the Brotherhood.

JEROME REID

Jerome Reid, Rochester, N. Y., a chemical engineer, has
in scouting 15 years; pack committee chairman, cubmaster,
committee chairman, institutional representative, vice-chairman
chairman of the district; now a member of the executive board
the Oteliana Council, B. S. A., and finance chairman of the Iroq
District. District and council chairman of the Organization and Ext
sion Committee, Mr. Reid organized units in his own church
others. He received the Silver Beaver Award in 1955.

Mr. Reid was Sunday School superintendent for 10 years and
a member of the Church council.



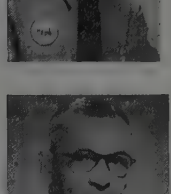
VOIGHT MACK SINK

Chaplain Sink, Randolph Air Force Base, Texas, was previou
the institutional representative for Base Chapel, Panama Canal Zo
the sponsoring institution for Cub Pack, Scout, Troop and Air
plorer Squadron; began as cubmaster while pastor at Walterbo
S. C.; 1946-48, organized and sponsored Boy Scout troop at Arg
tia, Newfoundland; 1949-51, neighborhood scout commissioner, La
ley Field, Va.; 1951-52, neighborhood commissioner and spon
of Boy Scouts and Cub Scouts, Moses Lake, Idaho; 1953-
helped organize youth fellowship group and summer camp, Ma
Air Force Base, Calif.; 1954-55, institutional representative of chap
sponsored Cub, Boy, and Explorer Scouts, Albrook Air Force Base

FREDERICK RICHARD STAHL

Mr. Stahl was a scout from 1925 to 1930 and then became
scouter in 1945 and is still active. He has been scoutmaster, nei
borhood commissioner, assistant district commissioner, and now ser
as district commissioner. He was scoutmaster of North Bergen Co
cil, N. J., Troop at the National Jamboree in California in 19
He received the Scouter's Key in 1948 and the Silver Beaver Aw
in 1956.

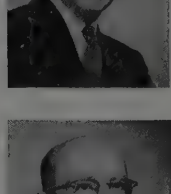
Two of Mr. Stahl's sons have received the Pro Deo et Pa
Award, and he has encouraged this program in Lutheran church



THE REV. J. LEWIS THORNBURG, D. D.

A pastor and youth leader for 25 years, Dr. Thornburg
scoutmaster of his troop in his mission congregation in Durha
N. C. in 1930, and then in his next parish in Statesville, N. C.
China Grove, N. C., he had a full scout organization. Since 1931
has been a member of the Piedmont Council, B. S. A. In 1940
received the Silver Beaver Award.

Dr. Thornburg has served scouting as a speaker. As admin
trator of Lutheridge Summer Assembly at Arden, N. C., he gi
leadership to youth and has promoted an outstanding Boy Scout
treat to which hundreds of scouts come each summer. He was che
man of the Court of Honor which presented the first Lamb Awa
at Kitchener, Ont., in 1956.



GEORGE H. WUNSCH

Mr. Wunsch has been an active scouter since March, 19
when he became a member of a pack committee at Howard Bea
N. Y. In 1951 he transferred along with his son to the troop co
mittee, serving as assistant scoutmaster and then as scoutmaster u
1955, and is now district commissioner. His son has received
Eagle and Pro Deo et Patria Awards.

Under his leadership, Boy Scout Sunday Services in his chu
are conducted entirely by Cubs, Scouts and Explorers.

An active civic leader, Mr. Wunsch is deacon of the chu
council and active in the whole program of the congregation.

Scouting in the ULCA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

The experience which your boys will get in scouting depends upon the quality of their leaders. Good leaders are hard to get and must be selected with care.

The responsibility of selecting the leader rests with the Unit Committee. Make a list of men who are qualified. Go after the best man. Place the matter before him. You may be surprised at his reaction. He may have been waiting for such an opportunity.

BSA suggests a guide for selecting leaders of boys. (Cat. No. 6147). Six Core Steps (Cat. No. 3480) also is helpful.

The following qualities are listed.

1. He should be a man whom you would trust with your own sons.

2. His past performances should indicate that he gets along well with boys.

3. His record should indicate leadership ability.

4. There should be evidence, through his business or organization contacts, that he has the ability to organize activities and to get others to share his plans and ideals.

5. This prospect should be able to set aside a definite amount of time for Pack, Troop or Explorer meetings and other activities.

6. Consider activities in which this man has taken part where he was responsible for safety of boys or girls.

7. This man should have a record of participation in outdoor sports, hobbies and other outdoor recreation.

8. The proposed leader should be a man who mingles to some extent with the parents of these boys socially or in business.

9. He should be considered successful in his business.

10. It is recommended that the leader be a member of the institution and in full sympathy with its work.

11. His past activities should be reviewed for an indication of his ability to do this.

12. His ability to plan his work in advance could be shown through his experiences in business or social work.

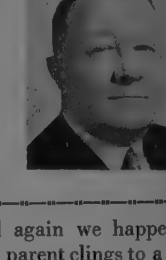
13. His past performances should indicate his desire and ability to play a team game in an organization.

14. The man should be willing to take training to improve his performance, to avoid mistakes which bring disappointment to boys.

15. He should have demonstrated a belief in our ideals of tolerance and liberty, and real interest in the development of boys for leadership in society.

Education for Living

By Earl S. Rudisill



Our Feelings — Friends or Foes?

Emotional outbursts may wreck a home. Some years ago a man, enraged by the taunts and insults of another, tore an iron handle from a water pump and slew his tormentor. A wife, jealous of her husband, put poison in his coffee. Emotions are extremely strong feelings. They may sway one's judgments and action, even very suddenly. Unobserved, persistent, gnawing feelings against family members may do unmeasured damage, unless headed off before they do their worst. Substitution of sober reason and Christian attitudes for destructive ones can preclude the poisoning of one's being and home with fears, hates, or jealousies.

The underlying factors in feelings and emotions are *pleasantness* and *unpleasantness*. Wundt, the German psychologist, added *strain and relaxation, excitement and calm*. McDougall, famous American psychologist, classified fourteen types of emotion and paired them with an equal number of urges or instincts. Among these feelings are gladness, sadness, jealousy, envy, love, loyalty, curiosity, loneliness, amusement, anger, disgust, and others, some of them beneficial, others damaging. Feelings do not stand alone—they are always attached to ideas, thoughts, or acts. In themselves they are irrational and nonmoral. If left to themselves, without rational guidance or control they are likely to get us into trouble. They can sabotage a home, a church, or an individual.

Again and again we happen
cases where a parent clings to a so
daughter in a possessive way,
after the young person is mar
and tries to use the young man
woman to fill some need of the
ent. Cases occur in which the yo
person is torn between parent
marriage partner, and driven ne
to distraction. The parent is misu
his feelings and is making sev
people miserable. Such performa
by parents sometimes wreck
homes of their children.

"Rejection" of children, frus
tions, jealousies, apathy between m
riage partners, fears, and feeling
shame about sex are among the v
ous feelings which are harmful. T
emotional problems are not titan
whom we have to surrender, but
tors which have found place in
and which we can cast out.

In the case of such feelings
vention is better than cure.
trouble which is prevented will
become an issue. Fathers and moth
ought to inform themselves ab

hem, and create wholesome home at-nosphere for their offspring and hemselves. Positive counsel and ex-mple ought to be provided too. Old aboos, favoritism, lack of sympa-hetic understanding, feelings of re-ection, possessiveness, indifference, nd revenge ought to be ruled out—ey have no place in a good home.

One's whole emotional make-up can e turned from a potential foe into wholesome, dependable friend. ossessiveness can be turned to a ecognition of individuality and the sacredness of persons. Rejection can be replaced by a generous, intelligent love. Frustrations disappear when one comes to understand his real abilities, possibilities, and limitations. Instruction, example, and opportunity to practice loving unselfishness will break up jealousy, apathy, irrational fears, and ill-informed attitudes about sex.

Churches and their auxiliaries ought to concern themselves about such matters, and provide adequate resources for teachers and parents.

Honorary Life Memberships

r PHARES G. BEER

Laymen in the Lutheran Church

Our present age is frequently own as "The Layman's Century" d as President Henry P. Van Dusen Union Theological Seminary said a lecture there on July 19, 1957, ere "is a ground swell of lay initia-e and responsibility" in the church day. He continuted to state "that e laity *are* the Church of Christ in e world. If the church is to speak elligently and relevantly to the rld of human society in all its as-cts, it must be through the voices its laity. And, more important, if e church is to act significantly in e world, it must be through the lives d deeds of its laymen." Do not for-, the laity represent ninety-nine cent of the church.

This is especially true in churches t have Episcopal and Reformed ditions and forms of government. t we do not believe that this is the e to any large extent in the Lu-theran Church, where laymen have always been leaders in the work of their church.

The basic Reformation statement of our Lutheran faith, the Augsburg Confession, is not signed by ordained men like Luther and Bugenhagen, but altogether by laymen like John, Duke of Saxony; George, Margrave of Brandenburg; Ernest, Duke of Lüneburg; Philip, Landgrave of Hesse; John Frederick, Duke of Saxony; Francis, Duke of Lüneburg; Wolfgang, Prince of Anhalt and the Senates of Nuremburg and Reutlingen.

Again, the Augsburg Confession and the Apology of the Augsburg Confession, one-third of the particular Lutheran Confessions of our church, are from the pen of a layman, Philip Melanchthon. It was this same layman who in 1521 issued his Loci Communes in which were set forth the doctrines of the Lutheran Refor-

mation. This same layman prepared an educational program to implement the Lutheran Reformation. In it the parish pastor served as the government's agent to regulate morality through the preaching of the law.

One of the leading authors of the decisively influential Formula of Concord, Martin Chemnitz, was a layman the entire time that he lectured on theology at the University of Wittenberg. The Catalog of Testimonies which is appended to the synodical books is essentially his work, and with other authors he published an Apology to the Book of Concord in 1582. He also wrote "Chief Chapters of Jesuit Theology," "An Examen Concilic Tridentine" in four volumes, a "Gospel Harmony," and his "Loci Theologici" was published posthumously.

The proposition that led to the formation of the United Lutheran Church in America by uniting the General Synod, the General Council and the United Synod in the South was presented by the *laymen* of the Joint Reformation Committee at a meeting of that committee in Philadelphia, April 18, 1917. Here in America, again, we see lay leaders in the forefront in the organization of our own church body.

There are many other places where our laymen throughout the years have shown great and varied leadership in our church.

It is vital that laymen in our church be encouraged to give time, service, leadership and gifts to their church and that they be not discouraged by our leaders and officers in giving such contributions.

Honorary Life and In Memoriam memberships to friends and outstanding leaders in the church are alw a proper way of showing our fide to members of our own family, m bers of our church, outstanding leaders, and pastors. Is there some person whom you are failing show appreciation to for some d of kindness done for you by not h oring him or her in this way?

At the last meeting of the Execu Committee of the United Luthe Church Brotherhood at Pittsbu the Honorary Life Membership retary was instructed to list in bimonthly article all Honorary Memberships taken out since his article. Therefore we are listing synods all Honorary Life Mem ships taken out since June first:

Canada Synod
Conrad Ott

Central States Synod
Krist Jensen
Frank Bronzynski

Maryland Synod
Stuart B. Moody

New York & New England Sy
Fred W. Badger
Wallace P. Lally

North Carolina Synod
Marvin R. Basinger
John Henry Bost
Henry Castor
Rev. William E. Hall
Mayford C. Miller
Charles Sifford
W. L. Rimer
Ralph Helms
Charlie B. Goodman

Ohio Synod
Leo F. Schwerin

South Carolina Synod
E. L. Livingston

Thus far we have seventeen H orary Life Memberships for the y

What's In The Future?

The following long-range goals were presented to the conference of synodical Brotherhood presidents at Pittsburgh and were approved by that body. The goals had previously been approved by the ULCA Brotherhood administrative committee and referred to the synodical presidents. These are the directions in which we shall move in the coming years. Some of these aims are not new. Many have been with us for a long time. Others are new. All in all, they do give a direction to our work.

The Aim

The over-arching aim of the men's auxiliary ought to be:

a. Strengthening the relation of each man's faith to his work and witness.

b. Increasing each man's effective service to his congregation and the church at large.

These objectives can be attained in part by the active participation of our men in a congregational men's organization, through a program of **Christian education, service, and fellowship.**

Planning at the ULCA Auxiliary Level

Planning at the ULCA level is needed to assist in accomplishing these over-arching aims, as follows:

a. Concentration of efforts for service in scouting, evangelism, and stewardship.
b. Introduction of new elements in the program.
c. Provision for greater service to synodical and congregational units.
d. Increased strength for the organization structurally.
e. A substantially increased financial income through increased membership.

Concentration of Efforts for Service in Scouting, Evangelism, and Stewardship.

1. A responsible group at each level of auxiliary for scouting, evangelism, and stewardship.
2. Increased materials on scouting, with emphasis on congregational-sponsored units and rural scouting.
3. Encouragement of Pro Deo et Patria applicants.
4. Revision and step-up of emphasis on King's Men program.
5. Jointly sponsored materials on Lapsed Member (with BSM).
6. Placing of King's Men audio-visual materials with ULPH.
7. Cooperation with Department of Stewardship in promotion, with emphasis on congregational budget.
8. Jointly sponsored materials on stewardship (Department of Stewardship).
9. Active participation by the men in congregational stewardship programs.
10. Inter-staff cooperation with the Stewardship Department.

Introduction of New Elements in the Program.

1. Spiritual retreat in every conference of each synod.
2. Cooperation and attendance in Faith and Life Academies.
3. Topic materials on relating man's faith to his work and witness.
4. Participation in inter-church and interdenominational conferences on relating faith work.
5. Some kind of suggested spiritual discipline.
6. Encouragement of men to read more books about the faith.
7. Application of the Bible to life situations through study in groups or cells.
8. Attendance at conferences, synodical and ULCA conventions.
9. Development of the individual's ability to speak his convictions.
10. Wider reading of THE LUTHERAN.
11. Simple definitions of the words of our faith through tracts available.

Provision for Greater Service to Synodical and Congregational Units.

1. Provide synodical units with organization materials free.
2. Provide suggested projects and convention programs to synods.
3. Train synodical officers and leaders through institutes.
4. Make staff available for synodical workshops.
5. Provide statistics, data and other information for synodical leaders.
6. Provide topic materials to congregational units.
7. Provide congregational units with supply items; helps for officers.
8. Keep pastors informed through the Desk Book.
9. Service scouts awards, Pro Deo et Patria and Lamb.
10. Supply materials for better meetings.
11. Offer additional staff assistance to congregational units.

d. Increased Strength for the Organization Structurally.

1. A synodical organization in each synod.
2. Where possible, a synodical staff person as contact man. (Schwerin as example)
3. Leadership training institutes at synodical level.
4. President's Bulletin for all key persons on synodical and conference level.
5. Manual for synodical presidents.
6. Manual for synodical treasurers.
7. Representatives at all synodical auxiliary conventions.
8. Active departments of scouting, evangelism and stewardship at ULCA level.
9. Improved LUTHERAN MEN; with increased information and aid to congregati men's groups.
10. Conference of synodical presidents.

e. A Substantially Increased Financial Income Through Increased Giving and Membersh

1. Organization of congregational units a synodical function.
2. Establishment of goals for new congregational units.
3. Active extension groups in each synod and conference.
4. Staff assistance in coordinated organization efforts.
5. Enlistment of aid from synodical men's work committees and contact staff persons.
6. Approaches to church councils through the pastors by synodical or conference tension groups.
7. Utilization of ULCA executive committee members in their areas to assist organizational effort.
8. Emphasis on belonging to synodical units.
9. Use of News Letter medium by each synodical president to stimulate all units to keep pastors informed.
10. Constant emphasis on "what can I give" rather than "what do I get."

Answer to the 12 Steel Balls Problem

The problem is this:

You have 12 steel balls that are similar in size, but there is one that is heavier or lig than the other 11, which weigh exactly the same. Determine which is the "odd" ball, whether it is heavier or lighter, using a balance scale, and making **only three** weighing

The answer is this:

Put four balls on each side of the scale. If they balance, the odd ball is one of the not on the scale (designate them A, B, C, D). Remove all balls except one from the scale the one "known" ball on the scale, add ball A, and put B and C on the other sid the scale still balances, the odd ball is D, and it can be weighed against a known bal determine whether it is heavier or lighter. But if on the second weighing the balls do balance, the odd ball is among A, B and C on the scale; then follow the procedure descr in the last paragraph.

If on the first weighing the balls do not balance, prepare for the second weighing exchanging one ball from one side of the scale for one ball from the other side, and remove two balls from the "heavy" side of the scale and one ball from the "light" side, add one new ball to the heavy side. If the heavy side now becomes the light side, the odd is one of the two (designate them A and B) that were exchanged from one side of the to the other. Weigh A against a known ball and if they balance, the odd ball is B, an heavier if it was taken from the heavy side and lighter if taken from the light side.

However, if on the second weighing, the heavy side remains heavy, the odd ba among the three on the scale which were not touched during the second weighing. If on second weighing the scale balances, the odd ball is among the three that were rem from the scale before the second weighing.

Once the search has been narrowed down to three unknown balls, proceed as foll Two balls (designate them A and B) of the three unknown balls are on, or were removed f the same side of the scale, which is either the heavy side or the light side. The third known ball (designate it C) came from a side of the scale opposite to balls A and B therefore is of a weight opposite to either A or B. Weigh A against B, and if they weigh same, the odd ball is C and it is heavier if it had been on the heavy side, and it is lig if it had been on the light side. If A and B do not balance, the heavier of the two is the ball, if ball C had been on the light side; or the lighter of A and B is the odd ball had been on the heavy side of the scale.

Shown here are the leading participants in ... Canada Synod Brotherhood convention ... New Dundee, Ont., last spring. ...eft to right: Synodical Brotherhood Presi... ...t Walter Ludwig; ULCA Brotherhood Exe... ...ive Secretary Howard L. Logan, New York, ...st speaker; Dr. William H. Stackel, Roches... ... N. Y., banquet speaker; Ernest Berner, ...quest chairman; Dr. J. Ray Houser, presi... ...t of Waterloo Seminary.

●

More Men for the Ministry" To be Discussed at Iowa Men's Convention

First Lutheran Church, Newton, ...wa, will be host to the Iowa Synod ...otherhood convention on Oct. 13. The shortage of pastors has be... ...ne a concern of the synodical ...otherhood. Plans are being made to ...llenge the men with the need for ...re young men to prepare for the ...nistry.

Dr. Vernon Strempke, of the Board ... Higher Education, will speak on ... subject, "More Men for the ...nistry."

Delegates will be urged to bring ...spective ministerial students to the ...vention. Those young men will be introduced and given the opportunity to speak.

—Edward C. Danielson

●

Topic

(continued from page 5)

14-16, translation by J. B. Phillips)

Brothers in the Lord

When the church expanded into the Roman Empire, another relationship had to be met as Christians came face to face with the problem of slavery. One census report from the year 308 B. C. listed the population of Athens as 45,000 male citizens to 350,000 slaves. The passing years under Roman rule made little change. Jews, on the other hand, had never been great slaveholders. At the time of the return from Babylon there were 43,360 Hebrew freemen against 7,337 slaves.

Slavery quite naturally presented the church, with its message of grace for all, with a serious challenge. But there is no evidence that Christianity sought any social revolution in regard to abolition of slavery. There is no evidence of any attempt to bring about emancipation by civil compulsion.

The case of Onesimus and Philemon is an example of the way in which the problem was handled. When Paul sent the runaway slave back to his master, he instructed Philemon, the master, to look upon Onesimus, the slave, as his brother "both in the flesh and in the Lord." (*Verse 16*) Philemon was to think of his slave as a brother, not only in the hours of worship, not only in terms of religion and theology, but also in the day by day relationships in the home.

Nor did Peter attack slavery di-

rectly. (*1 Peter 2: 18 25*) He did not ask a decadent social order to liberate its slaves, nor did he advocate violence. He brought the whole question into focus by relating it to the example and work of Jesus. He spoke of slaves as people, not chattels. They were individuals for whom Christ died, just as were the masters.

But the effect of this Christian attitude was more revolutionary than if the slaves had been freed, for the church applied its new principle in individual, personal relationships. It admitted slaves and free men to the same Lord's table. Christian masters began to treat their slaves as brothers in Christ. In many instances they set them free. Some slaves became bishops. Free men and slaves suffered persecution and martyrdom together.

That New Testament way of planting in master and slave the recognition of a common heritage, attachment in faith through Jesus Christ, and membership in the Christian church by baptism superceded any order or class that separated one from the other in association and service. The institution of slavery was not abolished. But a new attitude and relationship was established. The leaven was to work slowly and surely, without external compulsion by ecclesiastical authority, through 18 centuries until in the 19th Century slavery was abolished in all the territories of Christian European peoples.

The Tremendous Task of the Church

The members of the early church had before them the tremendous task of trying to recreate the kind of relationships which God had originally intended for his creation. That is still the one job which challenges the church as it seeks to follow the c mand of Christ to preach the Go to all people. God's purpose in c tion was that mankind should be His aim in redemption is that they come one. He has given his chu the task of both acknowledging effecting this unity.

The teaching of Scripture is cl God did not originate segregat Racial segregation is a prob created by man. It is God's desire mankind should be one in nature spirit. Where, then, does that lead individual Christian who seeks to low God's will today? What man does it lay upon the local congre tion?

What is the responsibility of church? What role should be pla by the Christian who seeks to fol his Lord in love for neighbor? Sh the church or its members seek law and compulsion to bring abo revolutionary change in long-es lished practices and conditio Should there be an effort to imp a different standard and proced upon a society that is not prepa to accept such a prescribed ord Should individual attitudes and f ings be disregarded in an effor establish a set pattern to which would be under pressure to confor What is the program for Christiani

The practice of Christ and his e disciples was to set up clear patt of attitudes and behavior, conscie to make opportunities for associa and understanding. The passing laws and the administration of t by force was as foreign to the sp of Christ as the practice of discr nation itself.

Pressure has never eliminated cial tensions. Force has never cre

armonious and kindly feelings mong those of different races and nditions of life. Yet the problem re- ains and rests squarely upon the hristian conscience.

"Only White People Worship Here"

Many years ago a little brown man alked up to the door of a Christian hurch in South Africa. He had come worship that Sunday morning. A rm voice informed him that only hite people worshipped there. stounded, the visitor walked away termined never to experience such nbarrassment again. The usher of at congregation permitted racial gregation to come between Mahat- a Gandhi and the Gospel.

On another day more recently, the rmer Secretary of State of the nited States, James F. Byrnes, arose an international meeting to accuse e Soviet of denying human rights to ople behind the Iron Curtain. The viet representative replied that ssia would listen to the United ates representative when South rolina granted human rights to its gro citizens.

No sincere Christian can ignore a oblem which can cut off a seeker ter truth — as was Gandhi — or miliate the United States in the uncils of nations. With God's help d guidance, the race problem can met in a spirit of patient under- nding and a desire for true otherhood. If there is to be any pe for finding a God-pleasing solu- n, Christians must be willing to dy the problem with open minds d hearts free from hypocrisy, un- rstand it in the light of God's ord, and then take the leadership church and community in resolv-

Every Brotherhood officer
needs the
BROTHERHOOD HANDBOOK
Loose leaf, fully indexed, 175 pages of printed material.
Order from
The Brotherhood
231 Madison Ave., New York 16, N. Y.

ing the problem.

The conflict which rages in the minds of many church members was brought into sharp focus by Gunnar Myrdal, a Swedish sociologist who was employed by the Carnegie Foundation to make a detailed study of the American race problem a few years ago. He found the core of the problem to be in the heart of the individual American.

"The American Negro problem," he wrote, "is a problem in the heart of the American. It is there that the interracial tension has its focus. It is there that the decisive struggle goes on. . .The 'American Dilemma' . . .is the ever raging conflict between, on the one hand, the valuations preserved in the general plane which we shall call the 'American Creed' where the American thinks, talks, and acts under the influence of high national and Christian precepts, and, on the other hand, the valuations on specific planes of individual and group living, where personal and local interests; economic, social, and sexual jealousies; considerations of community prestige and conformity; group prejudice against particular persons or types of people; and all sorts of miscellaneous wants, impulses, and habits

Make your plans NOW
for the
KING'S MEN PROGRAM
in your
CONGREGATION
during
LENT, 1958
Write to
The Brotherhood
231 Madison Ave.,
New York 16, N. Y.

dominate his outlook."

Basically, the dilemma is the age-long one: Shall we follow God or the world?

Permit the Holy Spirit to Guide

It is certain that the great achievement in Christian human relations will not come through any program of compulsion within the church or through court actions and police supervision without. Achievement will come through acceptance of Christian principles and possession of the Christian spirit.

When church members permit the Holy Spirit to guide them in the truth of the Word and they willingly and happily adapt their attitude to t truth, there will be a harmonious blessed association that will be t Christian and will solve the unha cleavages and discriminations segregation. Unless this state cha terizes human relationships, c pulsory abolition in other areas s as public education, recreation, transportation will be no solution t will heal and bless.

Many Christians in the past deca have been trying to build this velopment in the association of W and Negro. The number of citiz who were freely associating in v ous ways with members of other ra and colors was growing fairly rapi The inequities and injustices of seg gation were weighing ever m heavily on the consciences of an ev increasing number of Christian yo men and women. Many Christ ministers were quietly and effecti arranging for contacts between ferent races and using various me of planting the Christian principles brotherhood. Such efforts and

Brotherhood Directory

Officers

PRESIDENT — B. T. Bodie, 900 Wildwood Avenue, Columbia, S. C.
FIRST VICE PRESIDENT — Aubrey Mauney, 210 N. Gaston Street, Kings Mountain, N. C.
SECOND VICE PRESIDENT — J. H. Oetgen, 401 Georgia Savings Bank Building, Atlanta,
THIRD VICE PRESIDENT — J. Russell Barley, 1040 Turnpike Street, Beaver, Pa.
SECRETARY — Eugene H. Kelchner, 4703 Sherwood Terrace, Merchantville 8, N. J.
TREASURER — William Shetlock, 22 South Fourth Street, Coplay, Pa.

Members-at-Large

Term expiring 1957:
Rev. Lester M. Utz, 94 South Fremont Avenue, Pittsburgh 2, Pa.
Irwin L. Bortner, 527 South 16th Street, Harrisburg, Pa.
M. R. Henniger, 1004 East 38th Street, Austin, Tex.

Term expiring 1959:
Rev. Phares G. Beer, D. D., 708 St. John Street, Allentown, Pa.
E. A. Anderson, 703 Crest View Drive, Washington, Ill.
G. Dewey Arndt, P. O. Box 1004, Raleigh, N. C.

Term expiring 1961:
Rev. Franklin L. Jensen, 16 John Street, East, Waterloo, Ontario, Canada.
Merwyn C. Fuss, 316 East Baltimore Street, Taneytown, Md.
Dr. Hans Treuenfels, 217 West Rocks Road, Norwalk, Conn.

velopment have suffered incalculable harm in the current furor over compulsory integration and the accompanying heightening of tensions.

The chief concern of the Christian Church is to unite men in willing fellowship and brotherly affection through a common attachment to Christ. No race possesses the true Christian spirit and attitude when there is a lack of harmony and willing obedience to God's will. Human affection and brotherly love cannot be forced.

In spite of the vast clamor and clash in connection with compulsory integration, Christian leaders and Christian people should strive honestly to guide every local congregation to accept sincerely, welcome wholeheartedly, and serve unselfishly all people regardless of class or color. All should be bound together in love and unity in Christ. The conflicts and antagonism of these days must not be allowed to dim the vision of a church whose law is love and whose fellowship is open to all men.

The Christian individual is the key person in resolving racial tensions and antagonisms. Each of us has enough immediate control over our own attitudes and acts to be able to do a great deal to bring more of Christ's spirit into our dealings with every person who may be different from ourselves in color or race. Will we do it?

slept, I dreamed. I seemed to climb
a hard ascending track,
and just behind me labored one
whose face was black.
pitied him, but hour by hour he
gained upon my path.
He stood beside me, stood upright,
and then I turned in wrath:
"Go back," I cried. "What right have
you to stand beside me here?"
I paused, struck dumb with fear, for
lo! the black man was not there—
But Christ stood in his place!
And, oh! the pain, the pain, the pain
that looked from that dear face.

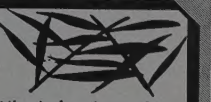
(Author unknown)

Discussion Suggestions

A resolution passed by the Evangelical Lutheran Synodical Conference provides a basis for fruitful sane discussion of the church's and the individual Christian's, role in segregation. The chief thoughts are as follows:

1. The Christian Church, which teaches the Gospel of salvation in Jesus, our Lord, cannot

FELEMBE



By Jens Larsen

A novel set in Liberia by the author of the popular *10,000 Tom-Toms.*

From Manhattan to Liberia was a big jump. Wealthy Evelyn Stuart was traveling with her parents in order to forget a broken engagement. But that wasn't all that happened at the rubber plantation. Interwoven into this vivid tale are striking scenes such as the secret ritual burial of a tribal chief, the invasion of the driver ants and research on relapsing fever.

$3.50 at all book stores

MUHLENBERG PRESS
Philadelphia

ALL NYLON Auto Seat Cover!

NYLON auto seat cover that is TOUGH! Will Resist Rough Treatment Without Damage. No Installation Problem—No Tacks or Nails Needed. **GUARANTEED TO FIT OR MONEY BACK WITHIN 10 DAYS!** **WASHABLE** — Dries in One Hour. Split Style for Folding Front Seat and Solid Style for Either Front or Rear Seats. Price **ONLY $2.98** For Front Split Or Solid Seat and ONLY $5.50 for BOTH Front and Rear Seats. Enclose 25c for Postage Prepaid Or Shipped COD.

$2.98

MARDO SALES CORP.

Dept. N , 480 Lexington Ave., New York 17, N.Y.

force integration of its membership by law. We should so deal with our fellow Christians of another color that the desire to segregate themselves is lost in the realization of our oneness in Christ.

2. Our mission to the world is to teach the Gospel to every man.

3. A persistent loveless attitude on the part of a few should not hinder the Christian action of the many.

4. Such things as local customs, the racial complexion of the community, state laws, and the past experience of a group will vary both the progress and the methods of dealing with the problem of racial segregation.

5. Each congregation is sovereign. Only God, through his Word, can command the congregation to act. But the local congregation cannot define by vote what the doctrine of the church should be, nor alter the Biblical truth that the church is one in Christ.

6. We have all sinned, both as individuals and as congregations, in the treatment of our fellow man.

7. We are ambassadors of Christ to men. As such, we must show God's love to those around us, work to establish a oneness of spirit in our worship, and strive to aid those among whom we live.

Background Materials

The packet on race relations of the Board of Social Missions of the United Lutheran Church in America.

"The Christian and Race," Lutheran Round Table Pamphlet No. 2, Concordia Publishing House. 25 cents.

Service Projects

Develop a map of the community, noting areas in which people of similar cultural, racial, or economic background have congregated. Determine what responsibility members have in Christian witness and association.

Plan an evening when leaders of a minority group which has sometimes been the victim of discrimination can meet with the Brotherhood in Christian fellowship.

Form a group of those especially interested in racial relations to investigate practices and patterns in the community.

●

"Suddenly the Sun"

By Eleanor Hull. Friendship Press. $2.50. 130 pages.

The true story of Yataro, a young Japanese christian, who wanted to spread his faith and of Shizu, his young sister who carried on for him after his untimely death. The reader follows this courageous woman from Japan, where she had attended a Quaker school, and later became a missionary, to America, where she learns about race discrimination and endures hardship.

This moving biography is told in a simple style which can be enjoyed by readers of all ages. It offers an interesting peek into Japanese culture; is inspiring as well as entertaining.

—Nancy F. Mohr

MONTHLY DEVOTIONAL GUIDE FOR CHURCH GROUPS • FAMILY • FRIENDS • THE SICK • PERSONAL MEDITATIONS

Each issue by a different author, chosen from the ablest devotional writers of The United Lutheran Church.

LIGHT FOR TODAY

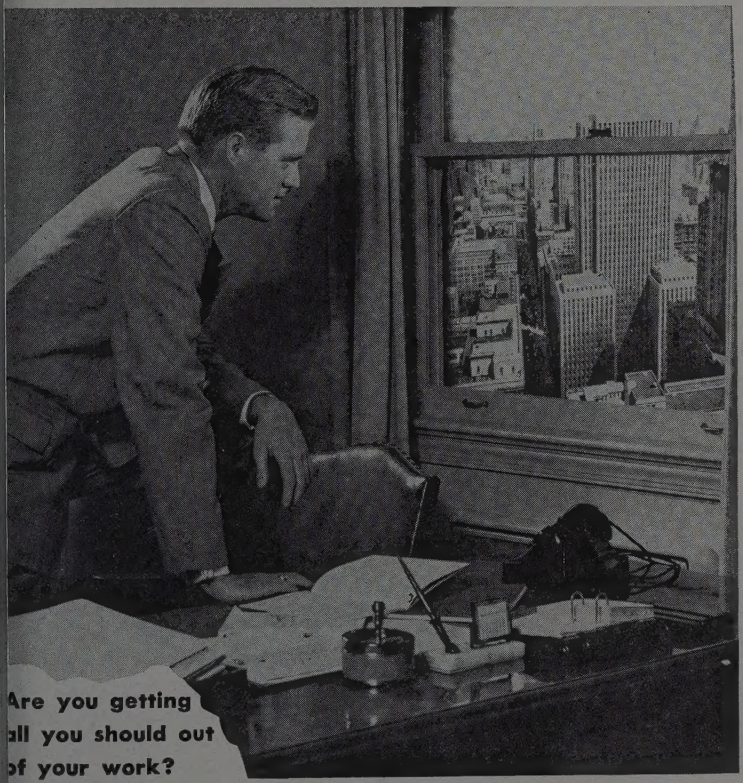
DAILY DEVOTIONS

Each page contains Scripture reading, brief prayer and a prepared meditation for the day

Single copies 10c
1 Year subscription . . . 40c (in Canada 50c)
10 or more yearly subscriptions to one address . . . each 30c (in Canada 33c)

Address requests to LIGHT FOR TODAY
1228 Spruce St., Philadelphia 7, Penna.

POCKET SIZE



Are you getting all you should out of your work?

Life insurance may be able to secure you a promotion!

Many people worry about financial security for themselves and their families. They save, but much more slowly than they believe they should. The strain affects business relationships.

Then life insurance steps in and the situation changes — quickly. Men and women think more clearly, work harder, and produce more than ever before. The strain is gone.

Life insurance can make your day-to-day living a lot happier. Think about it. Then talk it over with your Lutheran Mutual agent. Write us for the name of your nearest representative.

Lutheran Mutual

An Old Line Company -- and it does make a difference!

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

COMP.
PACIFIC LUTH. THEO.
2770 MARIN AVE.
BERKELEY 8, CALIF.

For the father whose family's future comes fi

Lutheran Brotherhood'

Brotherhood Provider

- "Economy-size" plan which offers at least $10,000 additional protection for your family

It's no secret! Today's high cost of living has greatly increased your family's requirements for adequate protection. To help keep p with these mounting needs, LUTHERAN BROTHERHOOD offers its popular *Brotherhood Provider* – low cost, $10,000 minimum protection plan

The savings possible because of the $10,000 minimum amount make premiums surprisingly low. And constantly-growing cash values, supplem by generous dividends, build up fast . . . giving you an immediate source of cash for possible emergencies. *For instance, if you're a man of you can buy the Brotherhood Provider at the rate of about 57c a day.* In less than sixteen years, the cash values plus accumulated dividends at today's rates *will equal the total amount of all the premium you've paid* . . . and your family will have been protected for the full amount of the policy during the entire time!

Lutheran Brotherhood

our 40th year of conscientious service to Lutherans and to the Lutheran Church.

Put your family first! Get the entire story from your Lutheran Brotherhood represent or mail the coupon for further information

Lutheran Brotherhood Dept.
701 Second Ave. So., Minneapolis 2, Minn.

Please furnish further information about thi low-cost "economy-size" protection plan for m family.

Name_____

Address_____

City_____ Zone____ State_____

LIVING BENEFITS FOR LUTHERANS THROUGH LIFE INSURA